1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

from ice, must be an obstacle to the hunter, when in pursuit of a wounded deer, bear, or other animal, as is often the case. Nor has he then leisure to think on the state of his body, and to consider whether his blood is not too much heated to plunge without danger into the cold stream, since the game he is in pursuit of is running off from him with full speed. Many dangerous accidents often befal him, both as a hunter and a warrior, (for he is both) and are seldom unattended with painful consequences, such as rheumatism or consumption of the lungs, for which the sweat-house, on which they so much depend, and to which they often resort for relief, especially after a fatiguing hunt or warlike excursion, is not always a sure preservative or an effectual remedy.

The husband generally leaves the skins and peltry which he has procured by hunting to the care of his wife, who sells or barters them away to the best advantage for such necessaries as are wanted in the family; not forgetting to supply her husband with what he stands in need of, who, when he receives it from her hands never fails to return her thanks in the kindest manner. If debts had been previously contracted, either by the woman, or by her and her husband jointly, or if a horse should be wanted, as much is laid aside as will be sufficient to pay the debts or purchase the horse.

When a woman has got in her harvest of corn, it is considered as belonging to her husband, who, if he has suffering friends, may give them as much of it as he pleases, without consulting his wife, or being afraid of her being displeased; for she is in the firm belief that he is able to procure that article whenever it is wanted. The sugar which she makes out of the maple tree is also considered as belonging to her husband.

There is nothing in an Indian's house or family without its particular owner. Every individual knows what belongs to him, from the horse or cow down to the dog, cat, kitten and little chicken.

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

their wives and children when the enemies approached and attacked them, the men ranging themselves round the mound for defensive action. Their weapons were the bow and arrow and a wooden club, this last a piece of wood of not quite arm's length, having at the end a round knob about the size of a small child's head and made of very hard wood. Shields they bore made of hardened buffalo leather and presenting a convex surface without, while being hollow within. The curved outer surface they held toward the enemy and before their own breasts and faces in order that arrows discharged at them, striking the curved surface, would glance off and go to the side. With the left hand they held both shield and bow and with the right they drew the bow and held the arrow. On the above named hills they always had great blocks lying all about, in order that should the enemies attempt to storm the heights these might be rolled upon and among them so as to keep them off. In such attacks both sides usually lost many men, which were often buried in one pit and a great mound of earth raised above them, such as may even now be seen bearing in these days great and mighty trees.[42]

Dogs they likewise possessed in former days, of a kind still to be found in considerable numbers among them. These may be readily distinguished from European dogs, which are now most commonly found among the Indians, especially the Delawares. The ears of Indian dogs rise rigidly from the head and the animals have something of a wolfish nature, for they show their teeth immediately when roused. They will never attack a wolf in the forest, though set on to do so, in this respect, also differing from European dogs. Of their origin their masters can give as little information as of that of the Indians themselves.

The wampum strings of the Indians were formerly made of bits of wood, some white, some black, which were used in connection with embassies and speeches. Belts of wampum were also made. Some few were made of mussel-shells, which were held in the same value among them as gold among the Europeans, for much time was consumed in making even one such string of wampum. When whites came into the country these contrived to make wampum strings which they bartered to the Indians, who used them in place of their wooden wampum, as

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

the Ohio three hundred miles below Pittsburg, one hundred miles from here, snow hardly ever remains on the ground, and the ground is bare for most of the winter. In autumn and even up to Christmas and New Year or beyond that time, there is little frost, and even if in a clear night the ground should freeze, it thaws soon after sunrise. There are very few clear, beautiful days in the winter-time; much of the time it rains, occasionally it snows. After a few clear days a change may be looked for. If there has been quite a snow, rain may follow. Yet the Muskingum, not having a strong current, is frozen over when there are several cold nights in succession. Usually this happens once during the winter, rarely oftener.

The Indians make little provision to feed their cattle in winter, for as there is no deep snow and the weather is generally mild, cattle and particularly horses can forage for themselves, finding feed in the woods. In the bottoms grass never quite dies away but remains green toward the end of March and beginning of April grows again.

Of wild fruits the strawberries,[85] much like those in Europe, are the first to ripen in spring. Blackberries,[86] raspberries,[87] bilberries,[88] are also found, though not native to these parts, for these varieties grow best on hills and in not too rich soil. Further, there are wild gooseberries[89] and currants,[90] the latter black in color and with a somewhat different taste from that of the red which are cultivated in gardens, though having the same sort of leaves. There are two varieties of cranberries;[91] one grows in swamps on low bushes not as high as the bilberry bushes, the other on small trees. For both the Indians have one name (Rakilun). Of the wild cherry, there are three kinds, not found in Europe at all, and having a very good taste. The one sort[92] grows on high thick trees, which are found in large numbers and yield a very fine red wood that is well suited for cabinet work. The other kinds[93] grow on bushes. On the islands in the Susquehanna, cherries[94] are found, very like the cultivated fruit, having about the same form and taste. The only difference is that they grow neither on trees nor bushes, but on vines, which lie on the ground and when lifted up appear laden with fruit.

3:Zeisberger M-5 (1767-1780)1910
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but as I have seen neither stag nor fallow deer in Europe I cannot speak authoritatively. I recognize that the English distinguish between the elk and the stag in Europe. They, also, shed their coat in spring and are reddish in color during the summer like the deer. In fall they are light gray and in winter dark gray. The bucks have long, heavy antlers with many prongs. These they shed each year as do the deer. The tail is quite short. As the skins are very thick and heavy and of no particular value, elk do not tempt the Indians to the chase. Occasionally, one is shot that happens near an Indian, but most of the flesh is left in the forest for beasts of prey, even though the animals are always fat, in summer as in winter and do not become lean, like the deer.

The buffaloes[131] are dark brown in color, covered with long hair, or rather soft down mixed with hair. Their legs are short, the body is very heavy. They have a hunch upon their backs, just above the shoulders. This diminishes toward the rear, hence, they appear much shorter from the back than from the front. They have a thick head and a long beard depends from the chin. Altogether, they present a terrible appearance. Their horns are short, but thick and quite black. The buffaloes are a good deal heavier and larger than cattle. One that I have seen was a yearling, raised by the Indians and quite tame; even this was the size of a small cow, that has already had calf. At one time these animals appeared in great numbers along the Muskingum, but as soon as the country begins to be inhabited by the Indians, they retire and are now only to be found near the mouth of the above named river. Along the banks of the Scioto and further south, both Indians and whites say that they may be seen in herds numbering hundreds. That is two or three hundred miles from here. If a buffalo cow is shot, its calf, if such it has, will stand quietly by until the huntsman has skinned its dam and then follow him into his hut, stay at his fire and not leave him. That this is true, I have living witnesses enough about me to testify.

The panther[132] has a head and face like a cat, its legs are short and the paws are armed with sharp claws. It is a beast of prey of uncommon strength. Its tail is long, compared with

757 278 11. A syrup made by roasting onions is taken for colds. For infants and small children the syrup is sweetened and a few drops taken clear or in milk.

[752] 12. Mutton tallow is an emollient for chapped and irritated skin. It is used to make ointment.

13. Muscular cramps may be relieved by bathing the affected parts with urine.

14. A tea made from roasted, charred pig hoofs is beneficial for colds.

[752] 15. For snake bite suck the venom from the wound with a hollow piece of deer antler.

• 231 16. Treatment of sick horses. Years ago, after their migration westward, the Delaware used horses for travel. Often their animals would become ill during hunting activities on the Western plains. This was believed due to unsuitable drinking water or from eating poisonous weeds. Other disabilities were due to "bots"[1] or colic. For colic, strong tobacco juice, or gun-powder dissolved in hot water was administered. The most effective treatment was to throw a bucket of very hot water containing finely chopped bits of weasel hide[2] over the horse. Then the owner would force his weight up and down on the animal's abdomen or occasionally, beat it with a wet, heavy blanket for ten or fifteen minutes. The horse soon recovered and was again on his feet.

Warrior's Medicine

778 726 [787] Warriors long ago also received gifts from supernatural agencies which enabled them to excell in feats of bravery. Their power came in dream-visions in which the identity of the supernatural was made known. Sometimes a power-song was granted at the same time. Certain men were appointed as leaders of the warriors and custodians of the secret formulæ, from which a particular preparation called "warrior medi-

[1] The larvæ of certain flies. Eggs are laid on the inside of the animal's foreleg, gain entrance into the blood stream and are carried to the alimentary tract where incubation takes place.

[2] The hide of the so-called "spotted weasel" is used for this purpose. My informant had never seen this animal but it had been described to him by his mother. It may refer to the ordinary weasel at the period of seasonal pilage change from brown to white. The species known to the Delaware are the Bonaparte *(Mustela cicognani)*, and New York weasel *(M. noveboracensis)*, Anthony, 1928, p. 102.

The Dog as a Vicar of Children

231 751 854 Upon the birth of a Delaware child, it was given a pet [16] to serve as the guardian of its health. If there was sickness about, the Delaware believed that it would be visited upon the dog instead of its little master. The animal was thought to say, "I am only a dog, the child is more precious." A small bag containing charcoal was tied around the pet animal's neck by the child's parents. Frequently they would talk to the dog. If the animal died, it was buried and the child given another pet. However, if the child fell sick and died, a release ceremony was performed [17] by placing a string of wampum about its neck, thus freeing the animal.[18]

Notes on Pregnancy and Child-birth

843 262 784 The prospective mother is advised to eat sparingly. Sour foods should not be eaten during the final stage of pregnancy as they are believed to cause contraction of the muscles. Onions and cabbage are also excluded from the diet. Salt is forbidden both before and after pregnancy, as it is thought to stop the flow of blood. Lifting heavy objects should be avoided during pregnancy and for a period of a month after delivery. A pregnant woman should not gaze at a deformed person or make fun of him, as it might affect her child. Care is also taken to avoid being frightened by dogs and other animals.

844 The woman is usually attended by a midwife who is given gifts of calico, tobacco, etc., from the woman's husband. To women over thirty years of age, a special medicine is given to shorten the period of labor.[19] The delivery is made in a kneeling position. Immediately after, a tea made from "pleurisy root" is administered. The navel cord is cut off about one and a half inches from the body. A piece of lead about two inches in diameter is bound to the body over the navel by a cloth. This bandage is kept in place until healing is complete, to avoid protrusion of the navel.

845 In case of still-birth, special treatment is given the mother. Still-birth is believed due to the child being hurt. "The child-killing sickness of women is hard to overcome." Twins are believed to have been con-

[16] Known by a term meaning "pet given child."

[17] See also p. 67 for release of a bear.

[18] As dictated by Wi-tapanôxwe.

[19] "The women know of certain medicines," according to Zeisberger (*op. cit.*, p. 56), "which usually act quickly in case of hard labor, which sometimes occurs, though not frequently."

painted a different color on each side, were thrown up and caught, the goal being to get as many of a particular color as possible; and another in which an object was hidden under one of several moccasins and the players attempted to guess which one it was under (Denny, p.265; Brinton, 1888, p.40; Loskiel, p.105). The vigorous dances engaged in by the Delaware were also noted although no early writer mentions (as Zeisberger, writing in the eighteenth century does) that dances were held most evenings that the men were not out hunting (Penn, p.38; Zeisberger, 1870, p.90). Later writers all agree that the Delaware were a sociable people given to frequent visiting and communal games and dances (Zeisberger, 1870, p.87; Heckewelder, 1881, pp.101-3 and 149).

This may be the most suitable place to mention the dogs kept by the Delaware since it seems most likely that they were kept merely as pets. Their remains have not been found in great abundance and in most cases where they were found they appear to have been deliberately buried. There is only one instance where there is some question whether the animal had been used as a sacrifice (Skinner, 1915, p.48; Heye, p.59).

At the time of contact, the Lenape were living in villages composed of several groups of families in the summer and hunting in single family groups in winter. The associations of families constituted bands, the names of which generally had some reference to the territory which they occupied.[10] In the eighteenth century Heckewelder reported a double division of the tribe into three sub-tribes, called Unami, Unalachtigo and Munsee, and into three genealogical "totems" which I will call phratries. The phratries were named Turtle, Turkey and Wolf, and Heckewelder equated them with the sub-tribes. He believed that the divisions had existed in the contact period also (Heckewelder, 1881, pp.51-2). Morgan, in the late nineteenth century, found that the Munsee, who are generally called the "Wolf Tribe", actually had members belonging to all three phratries, and Harrington found the same situation in the twentieth century (Morgan, 1912, p.177; Harrington, 1913, p.209). The Munsee had a tradition, however, that the three phratries formerly occupied separate villages.

Both Harrington and Morgan found the modern Delaware phratries divided into matrilineal clans, the names of which were not totemic (Harrington, p.210; Morgan, 1912, p.177). The only evidence of totemic beliefs is a vague association between the turtle phratry and the mythical turtle in the creation myth and, of course, the phratry names themselves. The only evidence for the regulation of marriage by any social unit is found in Zeisberger who says that no Indian will marry within his own tribe as he considers himself too closely related to the other individuals in it. But his use of the word "tribe" is not clear so that the problem of which

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

Delawares, Wi·tapano'xwe wrote out the following abstract which adds some points to what he dictated in text. 796^x

"This is an individual religious rite which is taken from raising pets such as pet bears and other animals. The last of these brush arbors was kept up by the Wolf Clan until about thirty years ago. However, this was only kept up by certain families, a chain of relationship having existed among several families. One, I remember, was a Delaware by the name of John Jim John, (*kaxpes·i·'no* 'Twin-man') and his sister, Mrs. Frenchman. While still living in Kansas this family had a pet bear. Upon freeing a pet bear, after it had grown up, it has always been the custom to put a yard of wampum around the neck of the animal and go through a ceremony. At this time the people talk to the bear and tell the animal that he is now at liberty and he should no longer obligate himself to the family. Unless this is done, some illness or evil fate might befall some member of the family. Oftentimes these facts are found out from the medicine man, who is said to be able to find out these things through the power of his supreme guardian, or through the medium of that animal, thing, or object that blessed him in a dream during childhood. Sometimes that animal, thing, or object may have spoken to him and told him 'At a certain time in your life you must feed them or give a feast in memory of your own experience, or a plague would be brought onto you or your children.'" 796^x 825 231

For the details of procedure of this long-obsolete ceremony, I am obliged to quote Harrington's (*op. cit.*, pp. 172–5) description, since Wi·tapano'xwe did not possess a sufficiently explicit version in his ceremonial repertoire. 796^x

"This ceremony required a special house, which was made new for it every two years, so the first thing a family did when the time approached, was to find a number of men, each of whom was paid a yard of wampum to cut forks and poles and erect the building. This was made by setting up a frame of poles in form of a Big House, but smaller, only seven paces wide and fifteen paces long, then covering the top with brush and piling brush at the sides. Then to the east of the house a pole was erected upon which to hang the meat for the feast, which, in old times, had to be a bear; but when the bears became scarce a black hog was substituted, and of late a hog of any color has been used. The building finished, the hog was killed, and, having been hung on a pole over night, was taken into the house the next day, quartered, singed on a fire that had been built inside, then carried out again, cut up, and cooked, all except the loose fat, which was kept for a special purpose, as will appear later. When done, the meat was kept in large baskets, with the exception of the head, which, having been cooked whole, was placed in a large bowl with two animal's ribs in its mouth.

8:Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

CHAPTER XXVII.

Concerning the Household Economy of the American Savage People, Their Thrashing, Their Grinding, Their Baking, Their Frying and Cooking.

In this connection [*it may be said*] *that there* is found no scarcity of provisions among the savages, for the support of their household, but [they are] miserable cooks, they never cook good dishes.[1] They use no cattle. They do not need to thrash their grain, the maize; but when it gets ripe and dry, then they rub the ears between their hands and brush off the kernels. Their larders they dig down in the ground, close to their dwellings, wherein they have their maize, their beans, tobacco and other provisions, such as deer-meat, elk-meat, bear-meat, birds, fish and other such things, which may serve for the sustenance of man, but the bear pork as well as wild-boar pork and its fat they melt and use instead of butter.[2]

They use no querns,[3] but the meal for baking they pound asunder with a pestle and mortar, which they make in this manner, that for the purpose they cut a thick and large tree, 1¼ ells from

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[1] *Godha rätter.* For the food of the Indians, see Van der Donck, De Vries, etc., *N. Y. Col.*, 2, I, 192 ff.; II, 263 ff.; III, 98, 104 ff.

[2] Cf. Van der Donck and other early Dutch writers.

[3] *Quarnar bruka the inthet.* In connection with the agriculture of the Indians Williams says: They "fell their trees with stone set in a wooden staff, and used wooden howes; which some old and poore women (fearfull to leave the old tradition) use to this day." *Key*, 130.

10: Speck E-4, 5 (ca. 1925) 1931
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A sharp distinction is drawn between that group of animals considered pure and undefiled in the spiritual sense and the group that has become contaminated through the modification of its diet and behavior brought about by domestication, in brief, wild animals as against the domesticated. The wild creatures are defined as being pure, clean, undefiled, the term used to describe them being pi'tai·. It is these which the Delaware observant may resort to for food, and for materials required in his economic life, and with them he has spiritual associations.[1] The domestic animals belonging to the white man's realm do not fit in his scheme of things, as they have not been fashioned by the Great Spirit to suit the needs of his red people.[2] It has been difficult indeed for the Delaware doctrinists to adjust the sweeping changes brought about in the economic life of the tribe, in the process of Europeanization, to a creed which pronounces the innovations from an alien world to be defilements. The disappearance of the wild animals, the compulsion of substituting their meat, their materials with those of a pastoral-agricultural civilization have, in the belief of the people, been the cause of their social and physical decline. They consider themselves to be losing vitality in proportion to their departure from old and natural or wilderness ways.[3] Accordingly we find the statement made that the deer, the elk, the bison, the antelope, and other wild animals are not only clean and "pure," but that they are man·i't·u. This we may note, in brief, is a most positive characteristic of Delaware belief.

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This distinction is supported by evidence well expressed by Zeisberger. "They regard the Europeans as a peaceable people, created of God to live according to their own manners and customs, even as the Indians have been created to live in their fashion, especially to sustain themselves by means of the chase. They think it contrary to the will of the deity to adopt, themselves, the manner of living peculiar to Europeans, pointing to fish, animals and birds as each having their characteristic habits. Each creature, bear, deer, or other animals, continues to live in its own way, and it has never yet been observed that an animal has adopted the habits of another. The same principle, they hold, applies to Indians and Europeans."[4]

for the realm of undefiled Nature the Delaware has a definite abstract term, te'koneau'·uwak·an literally "wilderness life."

[1] Heckewelder, op. cit., p. 196. In his account we note that the Mohican and Shawnee are very particular in their choice of meat.

[2] The preordained destiny of the Delawares to live as hunters and that of the whites to farm and domesticate is brought out in matter well presented by Heckewelder (op. cit., p. 187).

[3] It may be added that a corresponding idea of clean versus unclean animals is predominant among other Algonkian groups. Correspondence to the Delaware term pilsi may be noted with the same significance in Wabanaki, pils-, Algonquin pi'nsi·.

[4] Zeisberger, op. cit., p. 121.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

A turkey's [1] wing is used when they sweep out in the Big House. And besides, the Attendant carries a long stick as a poker and that is used when they stir up the fire, and it is the rule that they shall light a good bright fire every night as long as they perform the ceremony. And the Attendant-leader every evening walks around all over where they are camped about this Big House, holding a whip. And any person that they find that is causing unnecessary noise they correct. And the children are instructed. And he notifies them, telling them thrice "Come in! Come in! Come in!" And just recently they selected an officer from the Delaware Agency who is on guard all the time here while they are assembled, so that no one brings in liquor.[2]

[1] The specific term for the Wild Turkey (Meleagris gallipavo) is tci·'kanom, a term derived from the habit of this bird of scratching or "cleaning" the floor of the forest. In native Delaware ornithology, the order Gallinae is denoted by the generic term pele' which denotes any of the birds of the group, though writers on Delaware social organization have occasionally rendered the term by "turkey." Happily no natural history obsequies are called for in the case of this splendid bird for it still survives in its original range where the Delawares knew it.

[2] The informant pointed to this as an indication of the lack of reverence, and indecency of behavior in the tribe under the influence of the white man's ways. Zeisberger (op. cit. p. 139) commented on the same thing as regards disorder at the feasts.

When any one of us considers the rule with all the obligations and instructions as these are properly carried out, it should be forbidden for one thing that those of our women who when they cannot cook[1] are not pure, be allowed to trouble about the cooking. And should not come in the Big House as long as they are affected with the sickness, because some pure children might be much contaminated, especially when they perform the Gamwing. And it is the rule that persons should abstain from bringing into the Big House any animals of whatever kind they may be which are domesticated.[2]

[1] Being in their catamenial periods.

[2] This has special reference to dogs, pigs, etc. Some discussion has previously been given concerning the status of the wild animals of the forest and those domesticated by man. The Attendants are expected to attack any such animals that come into the Big House and drive them away with their staffs.

And right here opposite from the door on the outside over there at a certain distance they make the fire. Two forked poles are set upright and a pole laid across, upon which they hang the big buckets in which they cook. Near here standing upright is a many-forked tree where meat is hung. And a big shelf is there at one side of the fireplace with two floors where they put the corn that is used. When hominy is made the female Attendants have for their duty, every morning and evening to grind and make corn flour and hominy. Sometimes two or four mortars are used together with those long pounders.

[455 (B)]

614 have expressed themselves in favor of the
622 person nominated. If they disagree, I have
623 not ascertained how it is adjusted. After the person is agreed upon, then all the chiefs meet in council and perform the ceremony of investing him with his office.

622 The war chiefs are selected and made such by the Head Chief without consulting the people, but not so with the Head Chief.

241 The Delawares are very well advanced as agriculturalists. When Mr. Pratt came
342 among them 12 years ago, as he informs me,
177 they were living in bark houses. Now many of them are living in frame houses two stories and 2½ stories high, some with a veranda in front the whole length, and they have good barns and outbuildings. Some of
● 231 them have herds of cattle from 25 to 100
422 and have from 5 to 20 swine, sheep, wagons, and all kinds of farming implements. Their future prospects are certainly very flattering if they push on as they have here. Their
648 women are interfered with a good deal by
563 the whites, and they are quick to marry
557 white husbands, as they seem to regard that as advancing. It would be so were their husbands respectable.

657 With their large annuity of $50,000 per annum, the best timbered lands in the state, and sufficient of them to give them all large farms, there is no reason why they should not become both agriculturalists and respectable citizens of the state. When they
000 become wealthy farmers as some of them now are, their children will intermarry respectably with our white people, and thus the children will become respectable and, if educated, in the second and third generations will become beautiful and attractive. This is to be the end of the Indian absorption of a small portion, which will improve and toughen our race, and the residue run out or forced into the regions of the mountains.